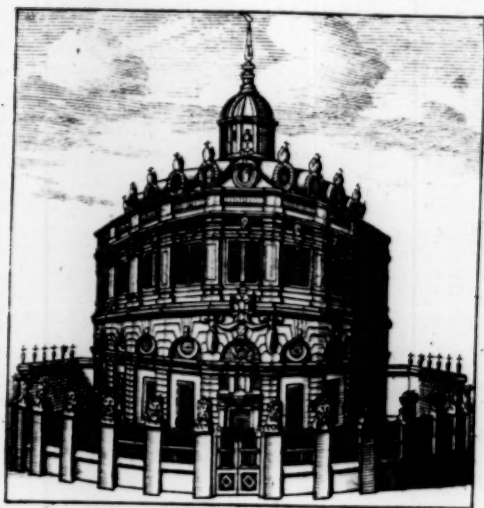


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THE  
CATECHISM

Set forth in the Book of  
COMMON-PRAYER,  
*Briefly explained by short Notes, grounded  
upon Holy SCRIPTURE.*



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## To the READER.

**T**Hese short expository Notes were not intended to forestal the use of the larger and more learned Expositions, which are already extant upon the Church-Catechism; much less to prevent the seasonable Enlargements of the industrious Catechist upon the same: but are rather designed for a Preparative and Manu-  
S, duction to the promoting of both.

**N.** The first thing here aimed at, was Brevity: and therefore, as the Positions are not many, so the Scripture-proofs for the justification of the chiefest passages in them, are designedly single. And yet because the cited Scriptures, and perhaps also the Positions themselves, may seem too numerous for young Beginners; it may be convenient to make choice of some of the more easy and important Notes, with some of their most necessary Proofs, for the first Essay; and afterwards to have recourse to the remainder, as further occasion and abilities shall invite.

The next thing endeavoured, was Plainness: and for that reason, all citations of humane Authors, and other curiosities of Learning, are wholly forborn. And to make the Exposition yet more plain, the Teacher is to be entreated, in his illustrating the Points to be proved, to give some familiar discovery of their conformity to the words or scope of the Marginal Texts, distinctly pointed to for that purpose.

The last thing projected, was the delineation of such a compass of Catechistical Doctrines, as might suf-

## TO the READER.

*ufficiently evidence this short CATECHISM to be improvable to a more diffusive use in the Church, than onely to capacitate Youth for the Rite of Confirmation; as was, it seems, at the first intended.*

*In a word, it was desired that some small Manual of Catechistical Observations might be found in the hands of young Christians; which being, by the direction of the Instructor, and care of Parents and Governours, competently learned in small portions, might enable those Youths to return understanding Answers to all such Questions as should naturally arise from the Observations propounded.*

*And if, after this, the Catechist shall please to frame the residue of his Discourse upon these subjects, to the capacity and expectation of the rest of his Auditory; these performances together may (by God's blessing) become a hopeful meanes, both to deliver some aged Hearers from their inveterate ignorance, and this most necessary service of Catechization also from the contempt of being reputed work onely for Children.*

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I COR. XIV. 20.

Brethren, be not children in understanding; howbeit, in malice be ye children, but in understanding be men.



A CATECHISM, *that is to say*, An Instruction to be learned of every person, before he be brought to be confirmed by the Bishop.

Question. **W**hat is your name ?

Answer. **A.** or **B.**

Quest. Who gave you this name ?

Answer. By Godfathers and Godmothers in my Baptism, wherein I was made a member of Christ, the child of God, and an Inheritor of the kingdom of Heaven.

Quest. What did your Godfathers and Godmothers then for you ?

Answer. They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian faith. And thirdly, that I should keep Gods holy will and commandments, and walk in the same all the daies of my life.

Quest. Dost thou not think that thou art bound to believe and to do, as they have promised for thee ?

Answer. Yes verily ; and by Gods help so I will : And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his

## A Catechism.

his grace, that I may continue in the same unto my liues end.

Catechist. Reherse the Articles of thy belief.

Answer. **I** Believe in God the Father Almighty,  
Maker of heaven and earth :

And in Iesus Christ his only Son our Lord, Who was conceived by the holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He descended into hell, The third day he rose again from the dead, He ascended into Heaven, And sitteth at the right hand of God the Father Almighty ; From thence he shall come to iudge the quick and the dead.

I be lieve in the holy Ghost, The holy Catholic Church, the Communion of Saints, The forgiveness of sins, The resurrection of the body, And the life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles of thy belief ?

Ans. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Quest. You said that your God-fathers, and God-mothers did promise for you, that you should keep Gods Commandments : Tell me how many there be.

Ans. Ten.

Quest. Which be they ?

Ans.

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Ans<sup>r</sup>. **T**he same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other Gods but me.

II. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them. For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattel, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou

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VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Quest. What dost thou chiefly learn by these Commandments?

Ans. I learn two things: My duty towards God, and my duty towards my neighbour.

Quest. What is thy duty towards God?

Ans. My duty towards God, is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.

Quest. What is thy duty towards thy neighbour?

Ans. My duty towards my neighbour, is to love him as my self, and to do to all men, as I would they should do unto me. To love, honour and succour my father and mother. To honour and obey the King, and all that are put in authority under him. To submit my self to all my Governours, Teachers, Spiritual Pastors and Masters. To order my self lowly and reverently to all my Betters. To hurt no body by word or deed. To be true and just in all my dealing.

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dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying and flandering. To keep my body in temperance, soberness, and chastity. Not to covet or desire other mens goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

Catechist. My good child, know this, that thou art not able to do these things of thy self, nor to walk in the commandments of God, and to serve him, without his special grace, which thou must learn at all times to call for by diligent prayer. Let me hear therefore if thou canst say the Lord's Prayer.

Answ. **O**ur Father which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our dayly bread. And forgive us our trespases, As we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Quest. What desirest thou of God in this prayer?

Answ. I desire my Lord God our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to save and defend us in all dangers ghostly and bodily; and that he will

A

keep

## A Catechism.

keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Quest. **H**ow many Sacraments hath Christ ordained in his church?

Ans. Two only, as generally necessary to salvation: that is to say, Baptism, and the Supper of the Lord.

Quest. What meanest thou by this word Sacrament?

Ans. I mean an outward and visible sign of an inward and spiritual grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a Sacrament?

Ans. Two: the outward visible sign, and the inward spiritual grace.

Quest. What is the outward visible sign, or form in Baptism?

Ans. Water: wherein the person is baptized. In the name of the Father, and of the Son, and of the holy Ghost.

Quest. What is the inward and spiritual grace?

Ans. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Quest. What is required of persons to be baptized?

Ans.

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Ans. Repentance, whereby they forsake sin ;  
and Faith, whereby they stedfastly believe the pro-  
mises of God, made to them in that Sacrament.

Quest. Why then are infants baptized, when by  
reason of their tender age they cannot perform them?

Ans. Because they promise them both by their  
sureties : which promise, when they come to age,  
themselves are bound to perform.

Quest. Why was the Sacrament of the Lords  
Supper ordained?

Ans. For the continual remembrance of the  
sacrifice of the death of Christ, and of the benefits  
which we receive thereby.

Quest. What is the outward part or sign of  
the Lords Supper ?

Ans. Bread and wine, which the Lord hath  
commanded to be received.

Quest. What is the inward part, or thing sig-  
nified ?

Ans. The body and blood of Christ, which are  
truly and indeed taken, and received by the faithful  
in the Lords Supper.

Quest. What are the benefits whereof we are  
partakers thereby ?

Ans. The strengthening and refreshing of our  
souls by the body and blood of Christ, as our bodies  
are by the bread and wine.

Quest. What is required of them who come to  
the Lords Supper ?

Ans. To examine themselves, whether they re-  
pent them truly of their former sins, stedfastly pur-  
posing



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posing to lead a new life; have a lively faith in Gods mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ The Curate of every Parish, shall diligently, upon Sun-days and Holy-days, after the second Lesson at Evening-Prayer, openly in the Church, instruct and examine so many children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

¶ And all Fathers, Mothers, Masters and Dames, shall cause their Children, servants and prentices ( which have not learned their Catechism ) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

¶ So soon as children are come to a competent age, and can say in their Mother-tongue the Creed, the Lords Prayer, and the ten Commandments; and also can answer to the other questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a God-father, or a God-mother, as a witness of their Confirmation.

¶ And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed.



*§ Canons selected by E G B E R T, Arch-  
bishop of York, about the year  
of Christ 750.*

**CAN. 6.** *Ut unusquisque sacerdos &c.*  
“ That every Priest should diligently in-  
“ sinuate into the people committed to  
“ his charge, the Lord's Prayer and Creed;  
“ and inform their understanding in the  
“ studie and practice of all points of the  
“ Christian Religion. *Compare this with  
the 11<sup>th</sup> Canon of the Council of Clovelhoe  
under CUTHBERT, Archbishop of Cant.  
in the year 747.*

*§ Injunctions by Q. E L I Z A B E T H,  
in the year 1559.*

§ 44. *Item, every Parson, Vicar and Cu-  
“ rate, shall upon every Holy-day, and e-  
“ very second Sunday in the year, hear  
“ and instruct all the youth of the Parish,  
“ for half an hour at the least, before Eve-  
“ ning-prayer, in the ten Commande-  
“ ments, the Articles of the beliefe, and in  
“ the Lord's Prayer ; and diligently exa-  
“ mine them, and teach the Catechism  
“ set forth in the book of publick Prayer.*

*I Constitutions and Canons Ecclesi-  
astical agreed upon in  
the year 1603.*

LIX. Every Parson, Vicar, or Curate,  
“upon every Sunday and Holy-day be-  
“fore Evening-prayer, shall for half an  
“hour or more, examine and instruct the  
“Youth and ignorant persons of his Pa-  
“rish, in the ten Commandements, the  
“Articles of the Belief, and in the Lord’s  
“Prayer: and shall diligently hear, in-  
“struct and teach them the Catechism set  
“forth in the book of Common-prayer.  
“And all Fathers, Mothers, Masters and  
“Mistresses, shall cause their Children,  
“Servants and Apprentices, which have  
“not learned their Catechism, to come  
“to the Church at the time appointed,  
“obediently to hear and to be ordered  
“by the Minister, until they have learned  
“the same. &c.

*J K. JAMES his Letter of Dire-  
ctions to the Lord Archb. of  
Cant. in the year 1622.*

“---That those Preachers be most en-  
couraged

“courage and approved off, who spend  
“their afternoons Exercise in the exami-  
“nation of Children in their Cate-  
“chismes, and in the expounding of the  
“several points and heads of the Cate-  
“chism, which is the most ancient and  
“laudable custom of teaching in the  
“Church of England.

*The now-mentioned L. Archbishop of Cant.  
his Letter, thereupon written to the  
L. Archb. of York.*

“So far are these Directions from abat-  
“ing, that his Majesty doth expect at our  
“hands, that it should increase the num-  
“ber of Sermons, by renewing upon every  
“Sunday in the after-noon, in all Parish-  
“Churches throughout the Kingdom,  
“that Primitive and most profitable ex-  
“position of the Catechism, wherewith  
“the People, yea very Children, may be  
“timely seasoned and instructed in all the  
“Heads of Christian Religion: the which  
“kind of teaching (to our amendment be  
“it spoken) is more diligently observed  
“in all the reformed Churches of *Europe*,  
than

“than of late it hath been here in *Eng-*  
“*land*. I find his Majesty much moved  
“with this neglect, and resolved ( if we  
“that are his Bishops do not see a Refor-  
“mation hereof, which I trust we shall )  
“to recommend it to the care of the Ci-  
“vil Magistrate.

¶ *In a Sermon Preached before K. JAMES*  
*in the year 1624. by James Usher,*  
*late L. Archb. of Armagh.*

“Your Majesty can never be sufficiently  
“commended, in taking order, that the  
“chief heads of the *Catechism* should, in  
“the ordinary ministry, be diligently  
“propounded and explained unto the  
“people throughout the Land. Which  
“I wish were as duly executed every  
“where, as it was piously by You intend-  
“ed. ---- The neglecting of this, is the  
“frustrating of the whole work of the Mi-  
“nistry. For let us preach never so ma-  
“ny Sermons unto the people, our labour  
“is but lost, so long as the foundation is  
“unlaid, and the first principles untaught,  
“upon which all other doctrine must be  
“builded.

THE

(1)

THE  
CATECHISM,

*set forth in the Book of*

COMMON-PRAYER,

*briefly explained.*

**P. or D.]** THE Christian Name, which was given in Baptism, calleth to mind the Christian<sup>a</sup> Faith, in which the then-named <sup>a</sup> Acts 19. 4, person was Baptized. And he also <sup>5</sup> bearing the name of Christ, is called a <sup>b</sup> Christian, and so is <sup>c</sup> distinguished <sup>b</sup> 1 Pet. 4. 16. from men of other Religions; as, Jews, <sup>c</sup> Mat. 23. 8. Turks, and Heathens.

**By God-fathers and God-mothers in my Baptism.]** Names have been usually given to Infants, when they were received into the Church by <sup>d</sup> Circumcision, to which <sup>e</sup> Baptism <sup>d</sup> Luke 2. 21. is a correspondent Sacrament. And <sup>e</sup> Col. 2. 11, these Names have been sometimes <sup>12</sup> given by <sup>f</sup> Parents, and sometimes <sup>f</sup> Gen. 21. 3. by <sup>g</sup> others, with the <sup>h</sup> Parents ap- <sup>g</sup> Ruth 4. 17. probation. <sup>h</sup> Luke 1. 59, 60, 62, 63.

B

Wherein

## The CATECHISM.

[Wherein I was made &c.] Three

i Gal. 3. 27. <sup>i</sup> Privileges are conferred upon the Baptized Christian, or Believer.

k Eph. 2. 12. 1. He who was naturally <sup>k</sup> estrang-  
l Epa. 5. 30. ed from Christ, is now made a Mem-  
ber of him: that is, a <sup>i</sup> Member of that  
m Eph. 1. 22, mystical <sup>a</sup> Body the Church, whereof  
23. Christ is the Head.

2. Being a Member of Christ; he  
n Eph. 2. 3. who was naturally a <sup>n</sup> Child of wrath,  
o i Jo. 3. 1. is now made a <sup>o</sup> Son of God by <sup>p</sup> a-  
p Gal. 4. 5. doption, through Christ the Son of  
God by nature.

3. Being a Son of God; he who  
was naturally a Child of Perdition,  
q Mat. 25. 41. and <sup>s</sup> sharer with the Devil and his  
r Rom. 8. 16, Angels, is now made an <sup>r</sup> heir of God,  
17. and joynt-heir with Christ to a <sup>i</sup> King-  
s Luke 12. 32. dom of glory.

[They did Promise and Now &c.]

t Isa. 8. 2, 3. By continuing the ancient use <sup>t</sup> of  
Witnesses at the naming of Children,  
or Sureties in Baptism, religious care  
is taken for the pious education of the  
Baptized Children: especially, in case  
u Est. 2. 7. of the <sup>u</sup> mortality, or negligence of  
Parents. However, Parents are ex-  
w Deut. 6. 6, pressly commanded to be <sup>w</sup> diligent  
7. in teaching their own Children God's  
x Eph. 6. 4. holy Word, and <sup>x</sup> bringing them up  
in

three in the nurture and admonition of the Lord.

Three things in my name. ] As in Baptism, three Privileges are assured to the person Baptized, or Believer: so, in his name <sup>y</sup> are avouched three <sup>y</sup> Deut. 26 17, 18. things to be performed.

First, that I should renounce the Devil &c. The first thing promised in the behalf of the Baptized person, is the abrenunciation of his <sup>2</sup> three spiritual Enemies; the Devil, the World, and the Flesh. Eph. 2. 1, 2, 3.

The first spiritual Enemy is the Devil, who is an evil spirit, or <sup>a</sup> lost <sup>a</sup> 2 Pet. 2. 4. angel; and is to be renounced, because

1. He tempteth to sin; and so is called the <sup>b</sup> Tempter; 6 Mat. 4. 3.

2. He accuſeth for sin; and so is called the Devil, and the <sup>c</sup> Accuſer; c Rev. 12. 10.

3. He hindreth from doing good; and so is called <sup>d</sup> Satan, or a Reſiſter. d Zech. 3. 1.

The Works of the Devil are in general, all <sup>e</sup> Sins committed by his <sup>e</sup> 1 Jo. 3. 8. instigation; and, more particularly, those which are committed after his example: as, Murther, Lying, and f Jo. 8. 44. the like.

The Pomps and Vanities of this  
B 2 Wicked



g Gal. 1. 4.

**wicked World.** ] The second spiritual Enemy to be renounced, is <sup>s</sup> this present evil World, with the vanities of it.

h Acts 17. 24.

i 2 Tim. 4. 4.

k Jo. 15. 19.

l Phil. 2. 15.

m Jo. 15. 19.

n 1 Jo. 2. 15.

o Jo. 14. 30.

p Mat. 4. 8, 9.

By World is not here meant the elementary World, or frame of visible <sup>n</sup> creatures, which are <sup>i</sup> good; nor only the rational World of mankind, which is not <sup>l</sup> wholly evil. But by World are here understood those <sup>n</sup> men of the World, who are enemies to godliness; and those other <sup>n</sup> creatures in the World, which the Devil, <sup>o</sup> the prince of it, useth as <sup>p</sup> baits and snares to seduce men to sin.

The pomps and vanity of this World are <sup>q</sup> distinguished into

1. The lust of the flesh, which is <sup>r</sup> Pleasure;

2. The lust of the Eye, which is <sup>f</sup> Riches;

3. The pride of life, which is <sup>t</sup> Honour. And these become injurious to Piety, when they are <sup>u</sup> affected inordinately, immoderately, or unseasonably.

**And all the sinful lusts of the Flesh.** ] The third spiritual Enemy to be renounced, is the <sup>w</sup> Flesh, with the lusts of it.

q Gal. 5. 24.



By Flesh is not here meant the several sorts of living <sup>x</sup> creatures, which <sup>x</sup> 1 Cor. 15. are made of Flesh; neither <sup>y</sup> humane nature, nor the <sup>z</sup> frail body of man, <sup>y</sup> Isa. 58. 7. <sup>z</sup> 1 Cor. 15. which are sometimes called Flesh. 50.

But Flesh is the <sup>a</sup> unmortified Corruption of the soul, which is <sup>b</sup> enmity against God: because 2 Rom. 7. 25. 8. 7.

1. It <sup>c</sup> hindreth us from doing <sup>c</sup> Gal. 5. 17. good, and . . It <sup>a</sup> inclineth us to do <sup>d</sup> Rom 7. 23. evil.

The sinful lusts of the Flesh are the manifold <sup>e</sup> inordinate affections, and <sup>e</sup> Gal. 5, 19. evil concupiscences of the mind, by <sup>20, 21.</sup> which the temptations of the Devil <sup>f</sup> Ja. 1. 14. are entertained, and the <sup>g</sup> good things <sup>g</sup> 1 Tim. 6. of the World are abused to sin. 10.

**Secondly, that I should believe &c.]**

The second thing promised in behalf of the Baptized person, is <sup>h</sup> Faith, or <sup>h</sup> Acts 8. 36, a <sup>i</sup> belief of the Doctrine of Christianity. <sup>37.</sup> <sup>i</sup> Acts 26. 27, 28.

By Believing is not here understood onely historical Faith, such as the <sup>k</sup> Devil and wicked men may have: <sup>k</sup> Ja. 2. 19.

Nor onely the <sup>l</sup> Faith of miracles, <sup>l</sup> 1 Cor. 13. 2. such as Judas the Traytor and other <sup>m</sup> Mat. 7. 22, wicked professors of Religion may <sup>23.</sup> have had: <sup>n</sup> Luk. 8. 13.

Nor onely <sup>o</sup> temporary Faith, such <sup>o</sup> Acts 8. 13, as <sup>p</sup> hypocrites may have. But 21.

But this Faith is a gracious work  
 of the <sup>p</sup> holy Spirit, whereby the  
<sup>p</sup> 2 Cor. 4. 13. heart of man is enabled to assent  
<sup>q</sup> Rom. 10. 10. unto, and rely upon the <sup>r</sup> Word of  
<sup>r</sup> Jo. 3. 33. God's truth, and Gospel of man's sal-  
<sup>s</sup> Eph. 1. 13. vation.

The doctrinal object of a Christi-  
 an's Faith is, in general, the <sup>t</sup> whole  
<sup>t</sup> Acts 24. 14. holy Scripture; and more particular-  
<sup>u</sup> Luke 24. 25. ly, <sup>v</sup> all the Articles of the <sup>w</sup> Christian  
<sup>w</sup> Jo. 20. 31. religion,

This Faith is necessary to all men,  
<sup>x</sup> 1 Jo. 3. 23. as being a <sup>x</sup> duty commanded of God,  
<sup>y</sup> Mar. 16. 16. and a means <sup>y</sup> without which man  
 cannot be saved.

**Thirdly, that I should keep God's  
 holy will &c.]** The third thing promi-  
 sed in behalf of the Baptized person,  
<sup>z</sup> Luke 3. 12. is <sup>z</sup> Obedience to the <sup>a</sup> whole will of  
<sup>a</sup> Jer. 7. 23. God, <sup>b</sup> revealed in his Laws.

<sup>b</sup> Psal. 40. 8. This Obedience is universal

1. In respect of the object: because  
 the obedient man, in his desire, keep-  
<sup>c</sup> Psal. 119. 128. eth <sup>c</sup> all God's commandments;

2. In respect of the subject: be-  
<sup>d</sup> Deut. 26. 16. cause he keepeth them with <sup>d</sup> all his  
 heart;

3. In respect of duration: because  
<sup>e</sup> Luke 1. 74, he walketh in them, <sup>e</sup> all the <sup>f</sup> dayes of  
 75. his life.

Man

Man is not saved by the tenor of the Covenant of <sup>1</sup> Works, the condition whereof is <sup>2</sup> perfect Obedience; <sup>g</sup> Gal. 2. 16. <sup>h</sup> Rom. 10. 5. but by the Covenant of Grace, the condition whereof is true Faith. <sup>b</sup> Rom. 10. 9. Yet is this Obedience, in doing good works, necessarily required: because by it

1. <sup>i</sup> God is glorified, <sup>i</sup> Mat. 5. 16.
2. <sup>k</sup> Our neighbour is gained and edified, <sup>k</sup> 1 Pet. 3. 1, 2.
3. <sup>l</sup> Our own faith is justified. <sup>l</sup> Ja. 2. 18.

Dost thou not think that thou art bound to believe and do &c. ] Believing and Doing, or <sup>m</sup> Faith and good <sup>m</sup> 2 Tim. 1. Works, make up the whole doctrine <sup>13.</sup> and practice of Christianity. And these are not to be <sup>n</sup> separated: because <sup>n</sup> Faith without Works is dead; <sup>o</sup> Ja. 2. 20. and Works <sup>p</sup> without Faith cannot <sup>p</sup> Heb. 11. 6. please God.

By God's help so I will. And I heartily thank &c. ] Beside our <sup>q</sup> firm <sup>q</sup> Psal. 119. 106, 107. resolutions of Obedience unto God, it is chiefly required that we seek to him for help, that we may obey him. The means whereby God is to be sought to for help, are <sup>r</sup> Thankfulness <sup>r</sup> Col. 1. 3. for spiritual mercies already received,

f verse 9.

ed, and Prayer for a continual supply of grace for the time to come.

† Mat. 22. 14.

‡ Psal. 147.

19, 20.

‡ Rom. 8. 30.

× 1 Pet. 2 9.

γ 2 Thes. 2.

13, 14.

That he hath called me to this state of Salvation &c. ] God's Calling is either <sup>c</sup> common, or special and effectual. Common calling is that whereby a <sup>n</sup> nation, city or family are called to the knowledge of the meanes of salvation. Special, or effectual Calling, is that whereby God <sup>w</sup> calleth his <sup>e</sup> elect, out of their natural state of sin, unto <sup>y</sup> holiness and Salvation, through Christ Jesus; and that ordinarily by meanes of the Gospel preached.

z 2 Cor. 3. 5.

• Phil. 2. 13.

• Phil. 1. 6.

And I pray God to give me his grace &c. ] To the performance of every good action, God by his preventing grace, giveth the <sup>i</sup> Will; by his assisting grace, he giveth the <sup>a</sup> Power; and by his consummating grace, he giveth the <sup>b</sup> Act, or Accomplishment.

## THE CREED.

• 2 Tim. 1. 13.

• Acts 8. 36,

37.

Rehearse the Articles of thy Belief. ] The doctrine of a Christian's Faith was anciently delivered in a <sup>c</sup> Form of words: and so was openly <sup>d</sup> confessed, before admission to Baptism.

ART I.

ARTICLE I.

**I believe in God]** This first Article is the <sup>c</sup> foundation of those that <sup>e</sup> Jo. 14 1. follow.

God is an <sup>i</sup> eternal <sup>s</sup> Spirit, whose <sup>f</sup> Psal. 90. 2.  
<sup>b</sup> Being is of himself: that is, who is <sup>g</sup> Jo. 4. 24.  
 not from any other. And therefore <sup>b</sup> Exod. 3. 14.  
 there is but <sup>i</sup> one only true God, <sup>i</sup> Isa. 44. 6.  
 from whom <sup>k</sup> all things have their <sup>k</sup> Acts 17. 24,  
 Being. 25.

**The Father Almighty,]** He is the  
<sup>i</sup> Father of Christ from eternity; and <sup>i</sup> 2 Cor. 11.  
 is called Christ's <sup>m</sup> own Father, as <sup>21.</sup>  
 Christ is called God's <sup>a</sup> own Son. <sup>m</sup> Jo. 5. 18.  
 And for Christ's sake, God is also <sup>e</sup> our <sup>n</sup> Rom. 8. 32.  
 heavenly Father, and can do for us <sup>o</sup> Jo 20. 17.  
<sup>p</sup> whatsoever he will. <sup>p</sup> Mar. 14 36.

**Maker of heaven and earth.]** By  
 Heaven and Earth is meant the  
<sup>a</sup> whole World, and all things there- <sup>q</sup> Acts 17. 24.  
 in: which God <sup>i</sup> created of nothing, <sup>r</sup> Heb. 11. 3.  
 by his word, <sup>i</sup> in six dayes, <sup>i</sup> for his <sup>f</sup> Exod. 20.  
 own glory. And he still <sup>a</sup> preserveth <sup>11.</sup>  
 all things by the same <sup>w</sup> word of his <sup>t</sup> Col. 1. 16.  
 power. <sup>u</sup> Neh. 9. 6.  
<sup>w</sup> Heb. 1. 3.

ARTICLE II.

**And in Jesus Christ,]** In this second  
 Article we <sup>x</sup> profess our faith in Je- <sup>x</sup> Acts 8. 37.  
 sus Christ. <sup>y</sup> **JESUS** signifieth a Savi- <sup>y</sup> Mat. 1. 21.  
 C our;

our ; and was so called, because this  
 z Acts 4. 12. Son of God is the <sup>2</sup> onely Saviour of  
 a Jo. 1. 41. mankind. And CHRIST, or <sup>a</sup> Mes-  
 siah, signifieth Anointed ; and was so  
 b Acts 10. 38. called, because he was <sup>b</sup> anointed to  
 c 1 Cor. 1. 30. three Offices : namely, to the Of-  
 d 1 Kin. 19. fices of a <sup>c</sup> Prophet, of a <sup>c</sup> Priest, and  
 16. of a <sup>d</sup> King ; which three under the  
 e Exod. 40. Law, were in special manner A-  
 13. nointed..

f 1 Kin. 1. 34. Christ as a Prophet <sup>e</sup> instructeth  
 g Luke 4. 18. his Church, outwardly by his word,  
 h Luke 24. and inwardly by his Spirit.

i 1 Tim. 2. 5. As a Priest he <sup>f</sup> reconcileth his  
 6. Church, by his Satisfaction once made  
 k Heb. 7. 25. on the Crois, and by his <sup>g</sup> continual  
 Intercession still made at the right  
 hand of his Father in heaven.

l Eph. 1. 22. As a King he governeth and <sup>h</sup> pro-  
 m Eph. 5. 23. tecteth his Church.

n Mat. 1. 23. **His one y Son.** ] In Christ are <sup>i</sup> two  
 natures: namely, Divine nature, or the  
 nature of God ; and Humane nature,  
 or the nature of Man. In respect of  
 his Divine nature he is called the  
 o Jo. 1. 18. <sup>j</sup> onely-begotten Son of God, and is  
 p Jo. 10. 30. of the <sup>k</sup> same divine essence with the  
 Father. In respect of his Humane na-  
 q Mat. 16. 13. ture, he is called the <sup>l</sup> son of Man.

r 1 Cor. 8. 5. **Our Lord.** ] This title LORD, which  
 6. is diversly given to men, is here the  
 peculiar

## Briefly explained.

11

peculiar attribute of Christ, the <sup>f</sup>so-<sup>f</sup>Rev. 19 16.  
verain Lord of lords: to whom be-  
longeth absolute Dominion over all, <sup>f</sup>Acts 10. 36.  
and Obedience from all. <sup>f</sup>Phil. 2. 10,  
11.

### ARTICLE III.

**Was conceived by the holy Ghost, ]**

In this third Article we confess, that  
when Christ was <sup>w</sup>made of the seed  
of David according to the flesh, he <sup>m</sup>Rom. 1. 3.  
was <sup>a</sup>made in all things like unto us,  
but <sup>y</sup>without sin. For he being con-  
ceived only by the <sup>z</sup>operation of the <sup>x</sup>Heb. 2. 17.  
holy Ghost, was most holy in his hu-  
mane soul and body. <sup>y</sup>Heb 7. 26.  
<sup>z</sup>Luke 1. 35.

**Born of the virgin Mary. ]** That

Christ might be our <sup>a</sup>near Kinsman, <sup>a</sup>Ruth 2. 20.  
and capable to redeem us, by paying  
our debt in the <sup>b</sup>same humane na-  
ture in which it was contracted; it  
was necessary he should be the <sup>b</sup>Seed  
of the Woman. And that he might  
appear to be the promised Messias, it  
was necessary he should be <sup>d</sup>born of  
a Virgin of the <sup>e</sup>linage of David. <sup>b</sup>1 Cor. 15.  
21, 22.  
<sup>c</sup>Gal. 4. 4.  
<sup>d</sup>Mat. 1. 23.  
<sup>e</sup>Mat. 1. 1.

### ARTICLE IV.

**Suffered under Pontius Pilate. ]** In

this fourth Article we confess that, ac-  
cording to the <sup>f</sup>Prophecies of Scrip-<sup>f</sup>Acts 3. 18.



- 1 Pet. 4. 1. ture, & Christ suffered in his humane  
 1 Mat. 26. 38. nature both in <sup>b</sup> soul and <sup>1</sup> body; his  
 2 Jo. 19. 1, 2, 3. divine nature being incapable of  
 1 Tim. 6. 15, 16. suffering. For he was delivered to  
 1 Mat. 27. 2. Pontius Pilate, then Roman Govern-  
 7 Luke 13. 1. dicted to <sup>m</sup> cruelty and <sup>n</sup> sinful com-  
 2 Mar. 15. 15. pliance, <sup>o</sup> condemned Christ to be  
 1 Luk. 23. 23, 24. crucified.
- 1 Gen. 22. 6. **Was crucified.** As <sup>p</sup> Isaac bare the  
 9 Jo. 19. 17. wood which was prepared to burn  
 7 Jo. 3. 14. him: so Christ <sup>q</sup> bare his own Cross.  
 1 Psa. 22. 16. And as <sup>r</sup> Moses lifted up the serpent  
 on the pole in the wilderness: so  
 was Christ lifted up on the Cross, to  
 which <sup>s</sup> his hands and feet were  
 nailed.
- 1 Heb. 12. 2. And by this <sup>t</sup> painful, shameful and  
 accursed death upon the Cross, did  
 1 Pet. 2. 24. Christ <sup>u</sup> expiate our sin, and redeem  
 2 Gal. 3. 13. us from the <sup>w</sup> curse of the Law.
- 1 Lev. 4. 29. **Dead** As <sup>x</sup> sin-offerings under the  
 7 Heb. 9. 28. Law were put to death: so <sup>y</sup> Christ  
 by suffering death, became a sacrifice  
 2 Mar. 10. 33, 34. for sin. And though his <sup>z</sup> enemies put  
 1 Jo. 10. 17, 18. him to death, yet he <sup>a</sup> voluntarily laid  
 down his life. And the blood which  
 he shed was of infinite value, because  
 1 Acts 20. 28. the <sup>b</sup> blood of that person, who was  
 God as well as Man.
- 1 Luke 23. 46. In this death, the <sup>c</sup> Soul of our Sa-  
 viour



viour was separated from his <sup>d</sup> Body, *d* verse 53. but neither his Soul nor <sup>e</sup> Body were *e* Mat. 28. 6. separated from his Divinity.

**And buried,** ] Christ was buried *a* *f* Jo. 19. 40. after the manner of the Jewish nation: namely, <sup>e</sup> bound in grave-clothes with *g* Mat. 27. 59, spices; and laid in the grave, with a <sup>60.</sup> great stone rolled to the mouth of the Sepulchre. By which it was evident that he was <sup>h</sup> certainly dead, and *k* Acts 2. 29. also that he did afterwards as <sup>i</sup> certainly rise again from the dead. *Acts* 13. 29, <sup>30.</sup>

**Descended into hell.** ] After Christ was dead and buried, his <sup>h</sup> Soul and *k* Acts 2. 31. Body continued for a time in a separate condition under the dominion *l* Rom. 6. 9. of death: which condition is sometimes signified by the <sup>m</sup> Grave or *m* Psal. 89. <sup>48.</sup> <sup>n</sup> Hell. *n* 1 Cor. 15. <sup>55.</sup>

*¶ After the three Degrees of Christ's Humiliation: namely, Birth, Death, and Burial under the dominion of death; follow the three Degrees of his Exaltation: namely, Resurrection, Ascension, and Glorification in heaven.*

## ARTICLE V.

**The third day he rose again from the Dead.** ] In this fifth Article we confess, that the <sup>o</sup> Body of Christ saw no *o* Acts 13. 36, <sup>37.</sup> corrup-

- corruption, as did the Bodies of the Patriarchs: because it was impossible he should be holden under the power of death. Therefore as Isaac was in a figure raised from the dead: so Christ did really rise again.
- For the same Body and Soul of our Saviour, which were separated by death, were in his Resurrection reunited; and that by his own divine power.
- He rose again the <sup>w</sup> third day, which was the first day of the week; and which, in memory of his Resurrection, is called the <sup>y</sup> Lord's day.
- p* Acts 2. 24.  
*q* Heb. 11. 17.  
*r* Luke 24. 34.  
*s* Luke 24. 39.  
*t* Jo. 2. 19, 21.  
*u* Jo. 10. 17.  
*v* Luke 24. 46.  
*x* Luke 24. 1.  
*y* Rev. 1. 10.

## ARTICLE VI.

- [He ascended into heaven.] In this sixth Article we confess that, as the high Priest under the Law entered once every year into the Holy of holies; so <sup>a</sup> Christ, an high Priest of good things to come, once <sup>b</sup> ascended locally and <sup>c</sup> visibly into the <sup>e</sup> Heaven of heavens, that he might <sup>f</sup> prepare a place for us; and receive us to it.
- a* Heb. 9. 7.  
*a* verses 11, 12.  
*b* verse 24.  
*c* Luke 24. 51.  
*d* Acts 1. 9.  
*e* Eph. 4. 10.  
*f* Jo. 14. 2, 3.

And sitteth on the right hand of God the Father Almighty.] After Christ's Ascension into heaven, he <sup>e</sup> late, or <sup>b</sup> stood on the right hand of God.

That

That is, as a King and Judge he took up his <sup>1</sup> abode in a state of <sup>s</sup> majesty <sup>i</sup> 1 Pet. 3. 22. and <sup>1</sup> power, <sup>m</sup> above all creatures in <sup>k</sup> Heb. 8. 1. heaven and in earth. <sup>/</sup> Mat. 26. 64.

And because he sitteth on the right <sup>m</sup> Eph. 1. 20, hand of the Father Almighty, he is <sup>21.</sup> perfectly able to <sup>n</sup> subdue all his ene- <sup>n</sup> Psal. 110. 1. mies; as also to <sup>o</sup> intercede for, and <sup>o</sup> Rom. 8. 34. eternally to <sup>p</sup> save, those that are his. <sup>p</sup> Rev. 3. 21.

## ARTICLE VII.

From thence he shall come to judge the quick and the dead. } In this seventh Article we confess, that Christ <sup>s</sup> shall come the second time from <sup>q</sup> Acts 1. 11. heaven, with great glory, to judge <sup>r</sup> Mat. 24. 30. the world. <sup>s</sup> Acts 17. 31.

In this last judgment, <sup>t</sup> Christ him- <sup>t</sup> Jo. 5. 22, 27. self, as supreme Judge, shall pass the final Sentence: the <sup>u</sup> Saints shall pass <sup>u</sup> 1 Cor. 6. 2. their sentence of approbation.

All shall be judged, as well the <sup>w</sup> Quick that are <sup>x</sup> alive at the Lord's <sup>w</sup> 1 Pet. 4. 5. coming, as the Dead that shall be rais- <sup>x</sup> 1 Thel. 4. ed up. <sup>15.</sup>

They shall be judged of <sup>y</sup> all things <sup>y</sup> 2 Cor. 5. 10. done in the body, whether good or evil; and that by the <sup>z</sup> Books of <sup>z</sup> Rev. 20. 12. God's Omniscience, of Life, of <sup>z</sup> man's <sup>z</sup> Rom. 2. 15, Conscience, & of the holy Scriptures. <sup>16.</sup>

## ARTICLE VIII.

**I believe in the holy Ghost.** ] In this eighth Article we profess to believe in the holy Ghost, who, in respect of his nature, is the <sup>b</sup> third Person in the divine essence, and therefore <sup>c</sup> true God. And as he proceedeth from the <sup>d</sup> Father and the <sup>e</sup> Son, so he is a <sup>f</sup> Person <sup>g</sup> distinct from both. In respect of his Office he is called the <sup>h</sup> Holy Spirit, because he furnisheth our hearts with spiritual and saving Graces, by his work of <sup>i</sup> Sanctification.

*b* 1 Jo. 5. 7.

*c* Acts 5. 3, 4.

*d* Jo. 14. 26.

*e* Jo. 15. 26.

*f* Acts 13. 2.

*g* Jo. 14. 16.

*h* Rom. 5. 5.

*i* 2 Thes. 2.

13.

## ARTICLE IX.

**The holy Catholick Church, the communion of Saints.** ] In this ninth Article, by the Church of God is meant the <sup>a</sup> Corporation, or general family of <sup>b</sup> all true believers.

*k* Eph. 2. 19.

*l* Acts 2. 44,

47.

*m* Mat. 16. 18.

*n* 1 Cor. 3. 11.

*o* Eph. 2. 20.

*p* Acts 2. 41,

42.

*q* Rom. 10

15.

God's Church is <sup>m</sup> built upon a Rock: for <sup>n</sup> Christ is the personal Foundation of it, and the <sup>o</sup> Apostles and Prophets are it's doctrinal Foundation. And the Marks of it, are the sincere <sup>p</sup> preaching of the Word of God, and the due administration of the holy Sacraments, by Ministers lawfully <sup>q</sup> called.

It

It is distinguished into the <sup>r</sup> Church <sup>r</sup> Acts 8. 1. militant, which is here upon earth ; and the <sup>r</sup> Church triumphant, which <sup>r</sup> Heb. 12. 23. is in Heaven.

The Communion of Saints is the first : Christian Priviledge. For as the <sup>r</sup> 1 Jo. 1. 7. <sup>u</sup> mystical Body, the Church, hath <sup>u</sup> Eph. 5. 23, an union with Christ, who is the <sup>u</sup> 25, 26. Head of it ; and therefore is Holy : so in it there is a <sup>w</sup> Communion of <sup>w</sup> 1 Cor. 12. the Members between themselves, <sup>w</sup> 26, 27. which is called the Communion of Saints.

The Church is Catholick, or universal, in respect of <sup>x</sup> Persons, Place, <sup>x</sup> Mat. 28. 19, Doctrine, and Time. <sup>x</sup> 20.

## ARTICLE X.

**The forgiveness of sins.** ] In this tenth Article, the second Christian Priviledge is the <sup>r</sup> Forgiveness of sins, <sup>r</sup> Luke 24. which is preached to all men, in the <sup>r</sup> 46, 47. name of Christ, and sealed in <sup>r</sup> Bap. <sup>r</sup> Acts 2. 38. tism : but is not communicable to the <sup>r</sup> sinful angels. <sup>r</sup> 2 Pet. 2. 4.

<sup>b</sup> Sin is a transgression of the Law <sup>b</sup> 1 Jo. 3. 4. of God ; and is <sup>c</sup> onely forgiven by <sup>c</sup> Mar. 2. 7 him, against whom it is committed.

Sin is distinguished into Original sin, which is the <sup>d</sup> sinfulness of man's <sup>d</sup> Psal 51. 5. nature ; and Actual sin, which is

D

. commit-

e Mat. 15. 19. committed in thought, word, and deed. And both these sorts of sin  
 f Rom. 6. 23. deserve eternal death, but are s par-  
 g Col. 2. 13 donable by the merits of Christ.

## ARTICLE XI.

**The Resurrection of the body.** } In this eleventh Article, the third Christian Priviledge, is the <sup>a</sup> raising of our mortall Bodies from the <sup>i</sup> corruption of the grave, unto immortal glory, by virtue of the <sup>s</sup> Resurrection of Christ.

b Luke 14.  
 14.  
 i 1 Cor. 15.  
 5.  
 k 2 Cor. 4. 14.

The truth of this Article is found-  
 l 1 Cor. 6. 14 ed upon the <sup>i</sup> Power and good Plea-  
 sure of God, who both can and will  
 m Job 19. 26, raise from the dead the <sup>m</sup> very same  
 27. Body that died.

n Dan. 12. 2. It hath been believed by the <sup>a</sup> Fa-  
 thers under the old testament, as well  
 o Acts 24. 15. as it is by Christians under the new,  
 that there shall be a Resurrection both  
 of the just and unjust.

## ARTICLE XII.

**The life everlasting.** } In this twelfth Article, the fourth Christian Priviledge is the <sup>v</sup> enjoyment of everlasting Life.

p Jo. 5. 24.

By Life is here meant the fruition  
 q Psal. 16. 11. of all <sup>s</sup> true happiness in soul and bo-  
 dy :

dy: when the faculties of the Soul shall be perfectly enlightned and sanctified; and the Body spiritualized, and exceedingly glorified.

To this Life everlasting is opposed everlasting Death, which is the portion of the wicked.

And this Death consisteth in the loss of Gods presence, and all other comforts; and in the enduring the sting of Conscience, and torments of Hell fire, for ever.

**First, I learn to believe in God the Father &c.]** In the divine essence, which is but one, there are three distinct Persons; namely, the Father, the Son, and the holy Ghost, who are distinguished by their Properties.

It is the Property of the Father to beget the Son. It is the Property of the Son to be begotten of the Father. It is the Property of the holy Ghost to proceed from the Father and the Son.

The Creation of the world is ascribed to the Father, who made all things by the Son, and efficacy of the holy Ghost.

The Redemption of mankind is



*k* 1 Tim. 2. 5, ascribed to the Son, as the <sup>k</sup> only person that became a ransom for them.

The Sanctification of God's elect people is ascribed to the holy Ghost, as the Spirit of holiness, by whose

*l* 1 Pet. 1. 2. <sup>l</sup> operation they are made holy.

## The COMMANDMENTS.

**Ten Commandments.]** Though  
*m* Psal. 119. the <sup>m</sup> Commandement of God be exceeding broad, yet hath he, in great wisdom and compassion to us, contracted those many Laws into <sup>n</sup> ten Precepts, and those ten Precepts into <sup>o</sup> two Tables; both which are  
*o* Exod. 31. <sup>o</sup> fulfilled by one spiritual grace, which is Love.  
*p* Rom. 13. <sup>p</sup>

Of the Commandements, some are propounded <sup>q</sup> negatively, and forbid Sins; and some are propounded affirmatively, and enjoyn Duties.

A negative Commandement forbiddeth every sort and degree of the Sin, and the <sup>r</sup> inducements to it; and enjoyneth the <sup>r</sup> contrary Duty.

An affirmative Commandement enjoyneth every sort and degree of the Duty, and the <sup>s</sup> meanes conducing to it; and forbiddeth the <sup>s</sup> contrary Sin.



A Commandement which enjoyneth the duty of one Related, enjoyneth also the <sup>w</sup> mutual duty of the o-<sup>w</sup> Eph. 6. 2, 4. ther who is Related to him.

*The same which God spake &c. ]*

The ten Commandements were <sup>x</sup> delivered both by a voice, and by writing: and accordingly, the declared Will of God is distinguished into the <sup>y</sup> Unwritten, and the Written Word <sup>y</sup> 2 Thes. 2. 15.

The Church had the unwritten Word of God, declared in <sup>z</sup> diverse <sup>z</sup> Heb. 1. 1. manners, from the <sup>a</sup> beginning of the <sup>a</sup> Luke 1. 70. world, till the time of <sup>b</sup> Moses. And <sup>b</sup> Neh. 9. 14. since the time of Moses, the Church hath had the written Word, which is called the <sup>c</sup> holy Scriptures. <sup>c</sup> Rom. 1. 2:

They are called Scriptures, because <sup>d</sup> written; and Holy, because <sup>d</sup> Hos. 8. 12: written by <sup>e</sup> holy men, who were in- <sup>e</sup> 2 Pet. 1. 20, spired by the holy Ghost. 21.

### THE PREFACE.

*I am the Lord thy God who brought thee &c. ]* In this Preface to the ten Commandements, is set forth the Authority of God that commandeth, and the reason of man's <sup>f</sup> Obedience to <sup>f</sup> Hos. 13. 4: him onely.

He

## The CATECHISM

He that commandeth is the Creator and supreme Lord of all men, and the God of <sup>g</sup> Israel his people: and therefore hath <sup>b</sup> authority to give them Laws.

<sup>i</sup> Num. 15. Man is obliged to obey that <sup>i</sup> his God, who hath made, <sup>40, 41.</sup> preserved, <sup>42.</sup> and also <sup>43.</sup> redeemed him from the Egyptian <sup>44.</sup> bondage of Sin and Satan.

## COMMANDMENT I.

**Thou shalt have none other Gods but me.** In the Moral Law, which is the <sup>a</sup> Rule of good works, this first Commandement, which concerns the Acknowledgment of God, forbiddeth these Sins:

<sup>o</sup> Psal. 14. 1. 1. The sin of Atheists, who <sup>o</sup> acknowledge no God.

<sup>p</sup> Gal. 4. 8. 2. The sin of such as <sup>p</sup> serve false gods.

<sup>q</sup> 2 Kie. 17. 3. The sin of such as <sup>q</sup> serve not the true God onely and aright.

<sup>33, 34.</sup>

The same Commandement enjoyneth these Duties:

<sup>r</sup> Mar. 12. 32. 1. That we acknowledg <sup>r</sup> but one God.

<sup>s</sup> 1 Cor. 8. 6. 2. That wee have the <sup>s</sup> onely true God for our God: which must appear by our

1. Loving

- |                             |   |                       |
|-----------------------------|---|-----------------------|
| 1. <sup>t</sup> Loving      | } | him above all others. |
| 2. <sup>u</sup> Fearing     |   |                       |
| 3. <sup>w</sup> Trusting in |   |                       |
| 4. <sup>x</sup> Obeying     |   |                       |

- <sup>t</sup> Mar. 12.30.  
<sup>u</sup> Mat. 10.28.  
<sup>w</sup> Prov. 3.5.  
<sup>x</sup> Acts 5.29.

COMMAND. II.

**Thou shalt not make to thy self &c.]**  
 In this second Commandement, which concerns the worship of God, are forbidden these Sins:

1. The appointing <sup>y</sup> any kind of <sup>y</sup> Lev. 26. 1. Image for religious Worship.
2. The worshipping such an Image, or <sup>z</sup> any other Creature. <sup>z</sup> Rev. 22. 8,
3. The <sup>a</sup> neglect of the worship of <sup>9</sup> the true God. <sup>a</sup> Rom. 1.25.
4. The <sup>b</sup> worshipping him after a <sup>b</sup> Mar. 15. 8, false manner: <sup>9</sup>

Because the Lord is a <sup>c</sup> jealous God, <sup>c</sup> Isa. 42 8.  
 and a <sup>d</sup> severe punisher of Idolaters. <sup>d</sup> Deut. 8.19

In the same Commandement are enjoyned these Duties:

1. That God <sup>e</sup> onely be religiously <sup>e</sup> Mat. 4. 10. worshiped, according to his own prescription. <sup>f</sup> Lev. 10. 1.
  2. That he be worshiped both in <sup>g</sup> Body and <sup>g</sup> Spirit. <sup>g</sup> Psal. 95. 6.
- And to such worshippers, who <sup>b</sup> Jo. 4. 23. thus love and obey the Lord, he hath <sup>i</sup> promised his especial Mer- <sup>i</sup> Jo. 9. 31. cy.

## COMMAND. III.

**Thou shalt not take the Name &c. ]**  
In this third Commandement, which concerns the Name of God, are forbidden these Sins :

- k* Job 1. 5.      1. <sup>s</sup> Irreverend thoughts of God.
- l* Rev. 13. 6.    2. <sup>i</sup> Blasphemy, or dishonourable mention of his Name.
- m* Zech. 8. 17.   3. <sup>m</sup> False Swearing, in avouching an untruth.
- n* Mat. 5. 33.    4. <sup>n</sup> Perjury, or breaking a lawful Oath.
- o* Rom. 2. 24.    5. <sup>o</sup> Causing the Name of God, and our holy Profession to be blasphemed by others:

And such Sins God himself hath especially <sup>p</sup> threatned to punish.  
*p* 2 Sam. 12. 14.    In the same Commandement are enjoyned these Duties :

- q* Psal. 103. 1, 2.    1. To <sup>q</sup> think and speak reverently of the Names and Attributes of God.
- r* Acts 13. 48.    2. To <sup>r</sup> glorify him in his holy Word and Ordinances, that beare his Name.
- s* Deut. 6. 13.    3. To <sup>s</sup> use his Name with reverence in taking religious Oathes.
- t* Jer. 4. 2.      4. To <sup>t</sup> observe such Oathes with religious care and conscience.

5. To

5. To <sup>u</sup> glorify God by a Christian <sup>u</sup> 1 Tim. 6. 1. conversation.

COMMAND. IV.

**Remember that thou keep holy &c. ]**

This fourth Commandement concerns the Sabbath of the Lord, which is to be kept holy, or <sup>w</sup> sanctified: <sup>w</sup> Deut. 15. that is, separated from a common, to 19, 20. an holy use.

<sup>x</sup> God sanctified the seventh day, <sup>x</sup> Gen. 2. 3. after he had finished his works of the first Creation; and <sup>y</sup> accordingly he <sup>y</sup> Exod. 31. 16, commanded his people to sanctify it. 17.

After the Resurrection of Christ, instead of the seventh day from the beginning of the Creation, was observed the first day of the week, called <sup>z</sup> the Lord's day. And to this is <sup>z</sup> Rev. 1. 10. referred the <sup>a</sup> practice of Christ and <sup>a</sup> Jo. 20. 19, his <sup>b</sup> Disciples. 26.

In this Commandement is enjoyn- <sup>b</sup> Acts 20. 7. ed an especial attendance upon God's services, on that day: such as 1. <sup>c</sup> Pray- <sup>c</sup> Acts 16. 13. er, 2. <sup>d</sup> Dispensing and receiving his <sup>d</sup> Acts 13. 44. Word, 3. <sup>e</sup> Partaking in his Sacra- <sup>e</sup> Acts 20. 7. ments, 4. <sup>f</sup> Relieving his Saints, and <sup>f</sup> 1 Cor. 16. 1, 2. 5. Meditating upon his works of <sup>g</sup> Cre- <sup>g</sup> Psal. 92. ation and <sup>h</sup> Redemption. title & verses

In the same Commandement are 4, 5. forbidden our worldly <sup>i</sup> Undertak- <sup>b</sup> Deut. 5. 15. ings <sup>i</sup> Isa. 58. 13.

*k* Neh. 13. 15. ings and *k* Employments, on this holy day: excepting such as concern acts of *i* Piety, *m* Charity, *n* Necessity, *m* Luke 6. 9. or *o* Decency.

*n* Luke 14. 5. The observation of this seventh  
*o* Luke 6. 1. Day, is to be *p* remembred every day:  
*p* Isa. 66. 23. and *s* Governors are to require that  
*q* Neh. 13. 17. observation of it, from all that are  
 subject to them.

### COMMAND. V.

**Honor thy father and thy mother &c.]**

In this fifth Commandement, which is the Commandement of Relations, and concerns mans Dignity, are enjoined the mutual Duties of Inferiours and Superiours.

From Children to Parents is required Honour, which implyeth *r* 1. Fear,  
*r* Lev. 19. 3. *f* Gen 31. 35. *t* 2. Reverence, *t* 3. Obedience, and  
*t* Eph 6. 1, 2. *u* 4. Maintenance. And the *w* contra-  
*u* 1 Tim. 5. 4. ry Vices are forbidden.

*w* Lev. 20. 9. This Commandement concerns not  
*x* Heb. 12. 9. onely *x* natural Parents, but extends  
*y* Isa. 49. 23. also to *y* Magistrates in the State,  
*z* 1 Cor. 4. 15. *z* Ministers in the Church, and *a* Ma-  
*a* 2 Kin. 5. 13. sters in Families; who are also called  
 Fathers.

The reciprocal Duties of Superiours to Inferiours are likewise required in this Commandement: namely, of  
*b* natu-

<sup>b</sup> natural Parents, <sup>c</sup> Magistrates, <sup>d</sup> Ministers, and <sup>e</sup> Masters. And the <sup>f</sup> contrary Vices are forbidden.

<sup>h</sup> Eph. 6. 4.  
<sup>c</sup> Psal. 78. 70,  
<sup>71</sup>  
<sup>d</sup> 1 Pet. 5. 2.  
<sup>e</sup> Col. 4. 1.  
<sup>f</sup> Psal. 106.

And here are also enjoined the <sup>g</sup> mutual Duties of Husbands and Wives.

<sup>37</sup>  
<sup>g</sup> 1 Pet. 3. 1, 7.

And to encourage all in their relative Duties to each other, here is an especial <sup>h</sup> Promise annexed to this Precept.

<sup>h</sup> Eph. 6. 2, 3.

# COMMAND. VI.

**Thou shalt do no murder.** ] In this sixth Commandement, which concerns man's Life, are forbidden these Sins:

1. <sup>i</sup> Hatred. <sup>i</sup> 1 Jo. 3. 15.
2. <sup>k</sup> Causeless and revengful Anger. <sup>k</sup> Mat. 5. 21,
3. <sup>l</sup> Grievous Reproaches. <sup>22</sup>
4. <sup>m</sup> Occasion of Bloodshed. <sup>l</sup> Psal. 64. 3.
5. <sup>n</sup> Contrivance of man's Death. <sup>m</sup> Deut. 22. 8.
6. <sup>o</sup> Actual and wilful Murther. <sup>n</sup> 2 Sam. 12. 9.  
<sup>o</sup> Exod. 21. 14.

In the same Commandement is enjoined the preservation of man's Life,

1. By a <sup>p</sup> seasonable and <sup>q</sup> moderate use of God's creatures ordained for that end; <sup>p</sup> Eccles. 10. 17.  
<sup>q</sup> 1 Tim. 5.
2. By a prudent <sup>r</sup> avoiding of Dangers; <sup>23</sup>  
<sup>r</sup> Mat. 10. 23.
3. By flying all Sins : and particularly,



f Psal. 55. 23. larly, ' Murther and Uncleaness,  
 which are noted to be especially de-  
 r Prov. 5. 11. structive to the ' Body and " Soul of  
 w Prov. 6. 32. him that commits them.

## COMMAND. VII.

**Thou shalt not commit adultery.]**

In this seventh Commandement,  
 which concerns man's Chastity, are  
 forbidden

w Mat. 5. 27,  
 28.

x 2 Pet. 2. 14.

y Prov. 7. 10.

z Eph. 5. 3.

a Gal. 5. 19.

b Luke 16.

18.

Adulterous or la- (1. w Thoughts,  
 (scivious) 2. x Looks,  
 3. y Attire,  
 (4. z Words, and  
 5. a Acts of Adultery and Fornica-  
 tion; as also 6. b Unlawful Mar-  
 riages.

Besides these Sins more directly a-  
 gainst this Commandement, are here-  
 in also forbidden such Sins as become  
 occasional to these: as, ' Idleness,  
 e 2 Sam. 11. 2. " Excess in eating and drinking, and  
 d Jer. 5. 7. the like.

In the same Commandement are  
 enjoined Chastity and Modesty in  
 ' Thoughts, ' Behaviour, and " Ap-  
 parel; as also " Sobriety and Vigi-  
 lancy.

e 1 Thef. 4. 4.

f 1 Pet. 3. 2.

g 1 Tim. 2. 9.

h 1 Pet. 5. 8.

## COMMAND. VIII.

**Thou shalt not steal.]** In this eight  
 Com-

Commandement, which concerns  
man's Goods, are forbidden these  
Sins:

1. <sup>i</sup> Covetous Desires. i Jo. 12. 6.
2. <sup>b</sup> Bribery. i Isa. 1. 23.
3. <sup>l</sup> Withholding other mens Dues. i Ja. 5. 4.
4. <sup>n</sup> Defraudation, or deceitful m i Thes. 4.  
stealth. 6.
5. <sup>n</sup> Oppression, or violent Rob- n Luke 3. 14.  
bery.
6. <sup>o</sup> Sacrilege, or robbing of God. o Mal. 3. 8.

In the same Commandement are  
enjoynd these Duties:

1. <sup>p</sup> To give to all their Dues. p Rom. 13. 7.
2. <sup>q</sup> To live in a lawful calling. q Eph. 4. 28.
3. <sup>r</sup> To be diligent in that calling. r 2 Thes. 3.
4. <sup>r</sup> To restore that which hath 11, 12.  
been stolen. f Ezek 33 15.
5. <sup>s</sup> To give charitably to the s Prov. 3. 27,  
poor. 28.
6. <sup>u</sup> To avoyd the company of the u Prov. 29.  
breakers of this Law. 24.

## COMMAND. IX.

**Thou shalt not bear false witness**  
&c.] In this ninth Commandement,  
which concerns man's good Name,  
are forbidden these Sins:

1. <sup>w</sup> Lyes. w Eph. 4. 25.
2. <sup>x</sup> Groundless Jealousies. x i Sam. 22.
3. The <sup>y</sup> raising, <sup>z</sup> taking up, or 13.  
<sup>a</sup> di- y Exod. 23. 1.  
z Plal. 15. 3.

<sup>a</sup> Prov. 10. 12. <sup>a</sup> divulging of false or malicious Reports.

<sup>b</sup> 1 Kin. 21. 9, 10. 4. <sup>b</sup> The suborning or encouraging of false Witnesses.

In the same Commandement are enjoined these Duties, which maintain

<sup>c</sup> Eph. 4. 15. <sup>c</sup> Veracity, and Charity:

<sup>d</sup> Zech. 8. 19. 1. <sup>d</sup> To love and <sup>e</sup> speak the Truth.

<sup>e</sup> Eph. 4. 25. 2. <sup>e</sup> To preserve our own Reputation.

<sup>f</sup> Phil. 4. 8. 3. Seasonably to vindicate our

<sup>g</sup> Acts 25. 8. <sup>g</sup> selves and our <sup>h</sup> innocent Neighbours.

<sup>h</sup> Luke 23. 4. <sup>h</sup> To cover the infirmities of others.

<sup>i</sup> 1 Pet. 4. 8. <sup>i</sup> To cover the infirmities of others.

## COMMAND. X.

**Thou shalt not covet thy neighbours house &c.]** In this tenth Commandement, which especially concerns man's Desires, are forbidden,

<sup>k</sup> Rom. 7. 7. 1. In general, <sup>k</sup> sinful lusts, and the first motions of original corruption;

2. In particular, the coveting of our Neighbour's <sup>m</sup> House, <sup>n</sup> Wife, <sup>o</sup> Servants, and <sup>p</sup> other Goods belonging to him.

In the same Commandement are enjoined these Duties:

<sup>p</sup> 1 Cor. 9. 25. 1. <sup>p</sup> To regulate our affections.

2. <sup>q</sup> To

2. <sup>9</sup> To restrain sinful desires. <sup>9</sup> Tit. 2. 12.

3. <sup>1</sup> To be content with our present estate. And for the attaining of this Contentment, we must use the Meanes: namely,

- |                 |   |   |
|-----------------|---|---|
| Meditation upon | { | 1. <sup>1</sup> God's appointments. <sup>f</sup> 1 Cor. 7. 20.            |
|                 |   | 2. <sup>1</sup> The creature's insufficiency. <sup>t</sup> Eccles. 5. 10. |
|                 |   | 3. <sup>u</sup> Our own unworthiness. <sup>u</sup> Gen. 32. 10.           |

I learn two things: My duty towards God, &c.] The <sup>w</sup> two branches of <sup>m</sup> Mat. 22. 40. Love <sup>x</sup> to God and Man, compleat <sup>x</sup> Acts 24. 16. a Christian's duty, and are not to be separated. <sup>y</sup> 1 Jo. 4. 21.

<sup>2</sup> God must be loved above all things; and that for his own sake. <sup>z</sup> Luke 10. 27.

<sup>a</sup> A man's Neighbour must be loved as himself; and that for God's sake. <sup>a</sup> Lev. 19. 18.

A man's Neighbour is any <sup>b</sup> other <sup>b</sup> Rom. 13. 8. person beside himself, that stands in need of his help: though he be of <sup>c</sup> Luke 10. another Nation, or Religion; yea, <sup>29, 33, 36,</sup> though he be his <sup>c</sup> professed Enemy. <sup>37.</sup>

A man loves his Neighbour as himself, when he loves him with the same <sup>d</sup> Jo. 4. 9. <sup>e</sup> Exod. 23. 4, 5. kinde of Love, which he owes to himself: and that is,

1. <sup>1</sup> Pure, not for gain; <sup>f</sup> Luke 6. 32.

2. <sup>e</sup> Sin.

g 1 Jo. 3. 18.

h 2 Tim. 3. 2,

4.

i Lev. 19. 17.

k 1 Pet. 4. 8.

2. <sup>a</sup> Singere, not fained;3. <sup>b</sup> Moderate, or less than his love to God;4. <sup>i</sup> Ordinate, tendering the Soul more than the Body;5. <sup>k</sup> Fervent, and constant.

---To call for by diligent Prayer. ]

Prayer is a calling upon God with the <sup>l</sup> Heart, and sometimes with the <sup>m</sup> Voice, as well in a <sup>n</sup> prescript Form of words, as in <sup>o</sup> occasional Expressions. Prayer ought to be made

l Hof. 7. 14.

m Acts 7. 60.

n Luke 11. 2.

o 2 Sam. 15.

31.

p Rom. 10.

14.

q Mat. 4. 10.

r Ja. 1. 6.

s 1 Jo. 5. 14.

t Psal. 145. 18.

u Neh. 2. 4, 5.

w Jo. 16. 23.

x Mar. 11. 25.

y Ja. 5. 16.

z Luke 18. 1.

1. <sup>p</sup> To God, as the <sup>q</sup> onely object of religious worship;2. <sup>i</sup> In Faith, and <sup>r</sup> according to the will of God;3. <sup>s</sup> In Sincerity of heart, and with the <sup>u</sup> use of meanes to attain what is desired;4. <sup>w</sup> Through the mediation of Christ, and <sup>x</sup> with Charity to men;5. With <sup>y</sup> Fervency, and <sup>z</sup> Perseverance.

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### The LORD'S Prayer.

In the Lord's Prayer ( which is so called because <sup>a</sup> taught us by our Lord Jesus Christ ) are contained the

Preface

Preface, six Petitions, and the Doxologie or Conclusion.

The PREFACE.

**Our Father, which art in heaven, ]**  
In this Preface, we are taught to direct our Prayers <sup>b</sup> to God in the heavens: because he onely is <sup>c</sup> every where present to receive all our Petitions, though but conceived in heart. <sup>b</sup> Lam. 3. 41. <sup>c</sup> 1 Kin. 8. 38, 39.

As he is our Father, he is <sup>d</sup> most willing to relieve: and we ought to come unto him with humble <sup>e</sup> Confidence. <sup>d</sup> Mat. 7. 11. <sup>e</sup> 1 Jo. 5. 14.

As he is in Heaven, he is <sup>f</sup> most able to relieve: and we ought to come unto him with holy <sup>g</sup> Reverence. <sup>f</sup> Psal. 115. 3. <sup>g</sup> Eccles. 5. 2.

In that we are taught to say, Our Father; we are commmanded to <sup>h</sup> pray one for another, as brethren: and we ought to come unto God with brotherly <sup>i</sup> Charity. <sup>h</sup> 1 Thes. 5. 25. <sup>i</sup> Zeph. 3. 9.

PETITION I.

**Hallowed be thy Name. ]** The three first Petitions concern God's Glory; the three last concern our own Wants.

In this first Petition, we are taught to desire and endeavour <sup>k</sup> first and chiefly <sup>k</sup> Psal. 148. 13.

chiefly the glorification of God's holy Name.

By the Name of God is meant, in  
 1. <sup>1</sup> Kin. 5. 5. general, <sup>1</sup> God himself; in particular  
 1. <sup>1</sup> Acts 7. 47. } 1. his <sup>m</sup> Titles; as, Lord,  
 2. <sup>m</sup> Exod. 6. 3. } God, &c.  
 2. <sup>n</sup> Exod. 34. 5, are meant } 2. his <sup>n</sup> Attributes; as, his  
 6. } Mercy, Justice, &c.  
 3. <sup>o</sup> Psal. 138. 2. } 3. his <sup>o</sup> Memorials; as,  
 his Word, Day, &c.

<sup>p</sup> Lev. 10. 3. To Hollow, or <sup>2</sup> sanctify, signify-  
 eth to consecrate to an holy use, or to  
 glorify.

So that in this Petition we pray,  
 2. <sup>q</sup> Rom. 2. 24. that the great <sup>4</sup> Name of our God,  
 and our holy Profession be not blas-  
 3. <sup>r</sup> Psal. 72. 19. phemed, but <sup>1</sup> glorified by our selves  
 4. <sup>s</sup> 1 Pet. 3. 15. and others; in <sup>1</sup> thought, <sup>1</sup> word, and  
 5. <sup>t</sup> Rom. 15. 6. <sup>u</sup> deed.  
 6. <sup>u</sup> Mat. 5. 16.

## PETITION II.

[**Thy Kingdom come.**] In this se-  
 cond Petition, we are taught to pray  
 that the Kingdom of God may be es-  
 tablished; and that the contrary  
 7. <sup>x</sup> Rom. 5. 21. Kingdoms of Satan, <sup>w</sup> Sin, and Death  
 may be destroyed.

The Kingdom of God is three fold:  
 namely,

The Kingdom of } 1. Power,  
 } 2. Grace,  
 } 3. Glory.

1. The



1. The Kingdom of Power is that whereby God <sup>x</sup> ruleth over all creatures, though his professed enemies. And concerning this we pray, that he would <sup>y</sup> order all things for the <sup>y</sup> glory of his name, and the good of his people. *Pfal. 110. 2. Psal. 67. 3, 4.*

2. The Kingdom of Grace is that whereby God <sup>z</sup> ruleth in the hearts of his children, by his Word and Spirit. And concerning this we pray, that he would <sup>a</sup> deliver us from the power of darkness, increase our graces, and propagate his Gospel. *z Heb. 1. 8. a Col. 1. 13.*

3. The Kingdom of Glory is <sup>b</sup> in heaven. And concerning this we pray, that God would finish these days of Sin, and send his <sup>c</sup> Son Jesus Christ in the clouds for the accomplishment of our Salvation. *b Luke 23. 42, 43. c Mat. 25. 34.*

In praying that <sup>d</sup> God's Kingdom may Come, we desire that his spiritual dominion may be settled, where it is not received; and may be <sup>e</sup> enlarged, where it is received. *d Rev. 12. 10. e Mic. 4. 8.*

### PETITION III.

**Thy will be done &c. ]** In this third Petition is expressed the Matter, and the Manner of our obedience to God.

The Matter of our obedience is,

*f* Luke 22. 42. that God's <sup>1</sup> Will may be done, and not ours. And this Will of God is

*g* Deut. 29. 29. twofold: namely, 1. <sup>1</sup> Secret, and 2. <sup>2</sup> Revealed.

Concerning God's Secret Will, *h* Acts 21. 13. which requireth <sup>1</sup> Passive obedience, 14. we pray for patient <sup>1</sup> Submission to it.

Concerning God's Will revealed *i* Mat. 26. 42. in his Word, which requireth <sup>1</sup> Active obedience; we pray that he *k* Psal. 40. 8. *l* Acts 9. 6. would both <sup>1</sup> teach us to know it, *m* Psal. 143. 10. and enable us to perform it.

The manner of our obedience is *n* Psal. 103. 20. the pattern of the holy <sup>1</sup> Angels in heaven, who do the Will of God perfectly: for they minister unto him, *o* Job 1. 6. 1. <sup>1</sup> Readily, 2. <sup>2</sup> Speedily, 3. <sup>3</sup> Faith- *p* Isa. 6. 2. fully, and 4. <sup>4</sup> Constantly. *q* Psal. 103. 21.

*r* Mat 18. 10.

#### PETITION IV.

**Give us this day &c.]** In this fourth Petition we are taught to profess our dependence upon God for this present <sup>1</sup> life, and the supports of it.

*f* Acts 17. 25. By <sup>1</sup> Bread, are meant all outward *g* Psal. 37. 25. comforts necessary for this Life.

By <sup>2</sup> Our bread, is meant that which *h* 2 Thess. 3. 12. is procured by direct and honest means.

By <sup>3</sup> Dayly bread, is meant that *i* Prov 10. 3. which is <sup>3</sup> convenient for our present

sent condition and occasions.

By saying to our heavenly Father,  
Give us our bread; we desire it may  
be given us with his fatherly <sup>a</sup> blessing. <sup>x</sup> Exod. 23.  
25.

By saying, This day; we intimate  
our <sup>y</sup> contentedness with present ne- <sup>y</sup> Exod. 16. 4.  
cessaries, and our purpose to <sup>z</sup> conti- <sup>z</sup> 1 Thel. 5.  
nue dayly prayer. 17.

And by thus praying, 1. We cast  
our <sup>a</sup> cares upon God, 2. We obtain <sup>a</sup> Phil. 4. 6.  
<sup>b</sup> good things from his fatherly hand, <sup>b</sup> Mat. 7. 11.  
and, 3. His <sup>c</sup> good creatures are san- <sup>c</sup> 1 Tim. 4. 4,  
ctified to us. 5.

And if we be required thus Dayly  
to seek food for our frail Bodies;  
<sup>d</sup> much more are we obliged to <sup>d</sup> la- <sup>d</sup> Mat. 6. 33.  
bour for the spiritual food of our <sup>e</sup> Jo. 6. 27.  
Souls. \*

## PETITION V.

And forgive us our trespasses, &c. ]  
In this fifth Petition, which is cou-  
pled with the fourth, we are taught  
<sup>f</sup> Dayly to beg pardon for Sin; as we <sup>f</sup> Psal. 7. 11.  
Dayly beg our necessary food.

By Trespasses or <sup>a</sup> debts, are meant <sup>g</sup> Mat. 18. 32,  
Sins, by which we become indebted 35.  
to the justice of God. So that here-  
in, <sup>a</sup> God is the Creditor, <sup>b</sup> Man the <sup>b</sup> Psal. 51. 4.  
Debtor, Sin the Debt, and Christ the <sup>i</sup> Isa. 53. 6.  
Surety. There-

- & Psal. 130. 3. Therefore we pray, 1. That <sup>s</sup> God would not exact of us the penalty of Sin, 2. That he would accept of  
 12 Cor. 5. 21. <sup>i</sup> Christ's satisfaction for us, and 3.  
 ⁊ Eph. 4. 32. That he would for <sup>u</sup> Christ's sake discharge us from the debt. And so Forgiveness is an act of God's <sup>n</sup> justice, in reference to Christ; but an act of  
 ⁊ 1 Jo. 1. 9. <sup>o</sup> mercy to the Sinner.  
 o Mic. 7. 18.

Our Forgiving the trespasses of others is used as an Argument to God, and an Obligation to our selves.

- ⁊ Luke 11. 4. Our Argument is; If <sup>e</sup> we, who are prone to revenge, can by God's grace forgive others; how much more will he, who is infinite in mercy, forgive  
 2 Mar. 11. 25, 26. us. Our Obligation is to <sup>e</sup> forgive others, as we desire God to forgive us.

## PETITION VI.

And lead us not into temptation &c. ] In this sixth Petition, which is coupled with the fifth, we are taught to pray for deliverance from the power of Sin; as we pray in the former Petition, to be delivered from the guilt and condemnation of it.

- ⁊ Rom. 8. 1. We pray conditionally, if it please  
 ⁊ Rev. 3. 10. God, to be delivered from Temptation: but we pray absolutely,  
 ot

to be <sup>c</sup> delivered from the Evil of <sup>t</sup> Jo. 17. 15.  
it.

Though God be pleased to try us,  
yet properly he <sup>u</sup> tempteth, or entic- <sup>u</sup> Ja. 1. 13.  
eth, not to evil: however, for our <sup>2</sup> Sam.  
sins, he may both suffer <sup>w</sup> Satan to <sup>w</sup> <sup>24. 1.</sup>  
tempt us to Sin; and may <sup>x</sup> with- <sup>1</sup> Chron.  
draw the assistance of his holy Spirit <sup>x</sup> <sup>21. 1.</sup>  
from us. <sup>1</sup> Sam. 16.  
14.

If it please God that we be  
tempted, our prayer is, that he will

{	1. <sup>y</sup> Be with us in	{	the Temp-	<sup>y</sup> Psal. 23. 4.
	2. <sup>z</sup> Support us under		tation.	<sup>z</sup> 1 Cor. 10.
	3. <sup>a</sup> Deliver us out of			13.

There is the evil One, which is Sa- <sup>a</sup> 2 Pet. 2. 9.  
tan; and the evil Thing, which is Sin:  
and we pray to be <sup>b</sup> delivered from <sup>b</sup> Psal. 119.  
the dominion of both. Because <sup>c</sup> Pray. 133.  
er is an especial meanes to pre- <sup>c</sup> Mat. 26. 41.  
serve from the danger of temptation  
to evil.

### The DOXOLOGIE.

For thine is the Kingdome &c. ]  
This Conclusion of the Lord's Pray-  
er is both a form of Thanks-giving,  
such as had been anciently <sup>a</sup> used by <sup>d</sup> 1 Chron.  
David; and also a Reason, why the <sup>26. 11.</sup>  
foregoing Petitions are presented to  
our heavenly Father. The rea-  
son is, because unto him belongeth  
<sup>e</sup> all

e Pfal. 96. 7, <sup>c</sup> all Dominion, Power, and Glory.  
10.

By Kingdom, is meant authority  
f Pfal. 22. 28. and <sup>i</sup> Right of dominion over all.

g 2 Chron. 20. 6. By Power, is meant <sup>e</sup> Almighty a-  
bility to command all.

k Rev. 5. 13. By Glory, is meant that <sup>h</sup> Honour  
arising from the excellency of God's  
goodness and greatness, which is due  
to him from all creatures.

i Dan. 2. 37. By For ever, is shewed, that, though  
<sup>i</sup> Dominion, Power and Glory do in  
some respect belong to earthly Prin-  
ces; yet <sup>h</sup> originally, eminently and  
eternally they belong onely unto  
God.

l Jer. 28. 6. AMEN, or <sup>i</sup> So be it, signifyeth  
m 1 Cor. 14. 16. <sup>m</sup> Approbation, <sup>n</sup> Assurance, and <sup>o</sup> De-  
fire of accomplishment.

n 2 Cor. 1. 20.  
o 1 Kin. 1. 36.

What desirest thou of God in this  
Prayer.] There are four parts of  
p 1 Tim. 2. 1. Prayer: namely, <sup>p</sup> Supplication, Ap-  
precation, Intercession, and Giving of  
thanks.

1. Supplication, or Deprecation,  
q Hof. 14. 2. is made for the <sup>h</sup> avoiding of the evil  
of sin or punishment. And to this be-  
r Dan. 9. 3, 4. long the <sup>h</sup> Confessions of sin, and the  
oblation of religious Fasting.

2. Apprecation, or Prayer, is made  
for

for the 'attaining of good things spi- / Phil. 4. 6.  
ritual or temporal.

3. Intercession, or 'Prayer for o- / Ja. 5. 16.  
thers, is made for those whom God re-  
quireth us to pray for.

4. 'Giving of thanks is returned " Heb. 13. 15.  
for good things received. And to  
this belong the w singing of Psalmes, w Psal. 81. 1,  
and the observation of religious 2, 3.  
Feasting.

Prayer suppoeth \* sense of want ; x Ja. 1. 5.  
and Thanksgiving suppoeth y sense y Psal. 103. 2.  
of enjoyment.

What God hath absolutely \* re- z Psal. 119. 4,  
quired or a promised, must be abso- 5.  
lutely prayed for : and what he hath a Chron.  
absolutely forbidden, must be abso- 17. 23.  
lutely prayed against. b Psal. 119.  
133.

What God hath required or  
promised ' conditionally, must be c Luke 22.  
prayed for under the same condi- 42.  
tions.

## The SACRAMENTS.

Two Sacraments only &c.] As  
there were two chief Sacraments of  
the old Testament ; namely, a Cir- d Exod. 12.  
cumcision, and the Passover : so there 48.  
are two Sacraments of the new Te-  
G stament ;



e 1 Cor. 12. 13. stament; namely, <sup>e</sup> Baptism, and the Supper of the Lord.

f Col. 2. 11, By Baptism, which <sup>f</sup> answereth to  
 12. Circumcision, we are <sup>g</sup> admitted in-  
 g Acts 2. 41. to the Church of Christ: and by the  
 h 1 Cor. 5. 7, Lord's Supper, which <sup>h</sup> answereth  
 8. to the Paslover, we are spiritually  
 i Acts 2. 42. <sup>i</sup> nourished.

k Jo. 3. 5. Baptism setteth forth new <sup>k</sup> Birth:  
 and therefore it is administered but  
 once, because it is sufficient to be  
 l Jo. 3. 4. <sup>l</sup> once born. The Lord's Supper set-  
 m 1 Cor. 11. teth forth spiritual <sup>m</sup> Food: and there-  
 33. fore it is administered <sup>n</sup> often, because  
 n 1 Cor. 11. it is expedient to be often fed.  
 26.

---Outward and visible signe--- or-  
 dained by Christ himself &c.] Christ  
 in his gracious condescension to us,  
 ordained Sacramental Signes, 1. To  
 o Gal. 3. 1. <sup>o</sup> inform our understandings; 2. To  
 p Luke 22. <sup>p</sup> refresh our memories; and 3. To  
 19. <sup>q</sup> excite our affections.  
 q Zech. 12. 10.

---As a meanes whereby we re-  
 ceive &c.] The outward Signes do  
 r Gen. 17. 11. <sup>r</sup> signify, <sup>s</sup> exhibite, and <sup>t</sup> seal the spi-  
 s Mat. 26. 26. <sup>s</sup> ritual Graces to the believing re-  
 t Rom 4. 11. <sup>t</sup> ceiver.

Two Parts.] The use of the out-  
 u Mat. 28. 19. ward Signes, both in <sup>u</sup> Baptism and  
 v 1 Cor. 11. the <sup>v</sup> Lord's Supper, is warranted by  
 23. God's command; and the benefit of  
 the

the inward Graces, both in that <sup>x</sup> Acts 2. 38,  
<sup>x</sup> first and <sup>y</sup> second Sacrament, is as-  
 fured by God's promise. <sup>39.</sup>  
<sup>y</sup> 1 Cor. 10,  
 16.

**Water, wherein the person is baptiz-**  
**ed &c.]** Baptism signifyeth a <sup>z</sup> wash- <sup>z</sup> Acts 22. 16.  
 ing, or application of water by <sup>a</sup> dip- <sup>a</sup> Acts 8. 38.  
 ping or <sup>b</sup> sprinkling, <sup>c</sup> in the name of <sup>b</sup> Heb. 10. 22.  
 the blessed Trinity. <sup>c</sup> Mat. 28. 19.

<sup>d</sup> Necessity of being washed, sup- <sup>d</sup> Mat. 3. 14.  
 poseth pollution: and the pollution  
 of sin, <sup>e</sup> which defileth the soul, sup- <sup>e</sup> Psal. 51. 2.  
 poseth a necessity of being <sup>f</sup> baptized <sup>f</sup> Heb. 9. 14.  
 in the name of God himself; and not  
 of a <sup>g</sup> Creature onely, how <sup>h</sup> excel- <sup>g</sup> 1 Cor. 1. 13,  
 lent soever. <sup>h</sup> verses 14,  
 15.

**A death unto Sin &c.]** By the Bap-  
 tism of Water is signifyed and sealed  
 the <sup>i</sup> washing of Regeneration, and <sup>i</sup> Tit. 3. 5.  
 sanctification of the Spirit; for the  
<sup>k</sup> Purging and <sup>l</sup> Mortification of sin, <sup>k</sup> Acts 22. 16.  
 and for the <sup>m</sup> Resurrection to new- <sup>l</sup> Rom. 6. 3,  
 ness of Life. <sup>m</sup> verse 4.

**--- being by nature born in Sin &c.]**  
 There are three states of man in this  
 world.

1. The state of <sup>n</sup> Innocency, where- <sup>n</sup> Eccl. 7. 29.  
 in the first man was created <sup>o</sup> after the <sup>o</sup> Gen. 1. 26.  
 Image of his maker; which did chiefly  
 consist in the <sup>p</sup> Wisdom, <sup>q</sup> Righteous- <sup>p</sup> Col. 3. 10.  
 ness, and true Holyness of the Soul. <sup>q</sup> Eph. 4. 24.

- 7 Rom. 5. 12.      2. The state of <sup>r</sup> Sin, into which  
                          man fell by disobedience; and in  
 f Eph. 2. 3.      which <sup>r</sup> all men are naturally born.  
 7 Rom. 6. 14.      3. The state of <sup>r</sup> Grace, into which  
 u Eph. 2. 4, 5.    man is delivered by <sup>r</sup> Christ.

Repentance, whereby they forsake  
 sin; ] Repentance and Faith are two  
 chief Christian Doctrines preached by

w Mar. 1. 14,    w Christ, and his holy <sup>r</sup> Apostles.

15.  
 x Heb. 6. 1.      True Repentance, which is a <sup>r</sup> tur-  
 y Acts 26. 20.    ning from sin unto God, hath four  
                          parts: namely,

22 Cor. 7. 10.    1. Contrition, or <sup>r</sup> godly Sorrow;  
 u 2 Sam. 24.      which grieveth <sup>r</sup> more for the Sin,  
                          10, 17.      than for the Punishment.

2. Confession of sin; which is to be  
 61 Jo. 1. 9.      made always unto <sup>r</sup> God, and in some  
 6 Ja. 5. 16.      cases unto <sup>r</sup> men.

3. Restitution in some cases; which  
 d Ezek. 33.      is to be made to the <sup>r</sup> injured person,  
                          15.      or to such <sup>r</sup> others as God hath ap-  
 e Num. 5. 8.      pointed.

f Ezek. 18.      4. Conversion, which is a <sup>r</sup> turning  
                          21.      from every known Sin, to the <sup>r</sup> pra-  
 g Eph. 5. 11.    ctice of the contrary Duty.

Faith, whereby they steadfastly be-  
 lieve the Promises &c. ] The same  
 Faith, which firmly assenteth to the  
 Articles of belief, <sup>r</sup> embraceth also the  
 Promises of the Gospel, and with <sup>r</sup> full  
 assu-

6 Heb. 11. 13.  
 7 Heb. 10. 12.

assurance app'yeth them; as being made unto us by a God, who is <sup>h</sup> faithful and <sup>i</sup> able to perform them. Heb. 11. 11.  
1 Rom. 4. 20,  
21.

**Why are Infants baptized &c.]**

<sup>m</sup> Infant-members of Christian Families are now as capable of the benefit of God's Covenant in <sup>n</sup> Baptism, as <sup>n</sup> Acts 16. 33.  
<sup>o</sup> Children in religious Families were <sup>o</sup> Deut. 29.  
anciently capable to enter into Cove- 18, 11, 12.  
nant with God, in <sup>p</sup> Circumcision. And p Gen. 17. 13.  
a Child which is <sup>q</sup> free-born, is as ca- q Acts 22. 28.  
pable of the Privileges of a City; as the man that purchased his freedom with a sum of money.

**Because they promise them both by their Sureties:]** As Children were healed by Christ upon the Faith of their <sup>r</sup> fathers, <sup>r</sup> mothers, and other r Mar. 9. 17,  
24, 25.  
<sup>s</sup> friends: so whole households have been admitted to be cleansed by Baptism, upon the profession of their s Mat. 15. 22,  
28.  
<sup>t</sup> friends, as Sureties. t Luke 7. 2,  
3, 9, 10.

**When they come to age, themselves are bound to perform.]** As Infants and other impotent persons, while such, are not capable to perform the Apostle's Rule of <sup>w</sup> working for their w 2 Thes. 3.  
10.  
bread, and yet are obliged to perform it, when they are capable: so when Infants and ignorant persons come

x Jo. 9. 21. come to <sup>x</sup> age, and be capable of in-  
 y Acts 17. 30. struction, they are obliged to the actual  
 z Acts 19. 18. <sup>z</sup> Faith, which in Baptism were pro-  
 mised for them.

For the continual remembrance of  
 the Sacrifice &c. ] The second Sacra-  
 ment of the new Testament is called  
 in Scripture, the <sup>a</sup> Lord's Table, the  
<sup>b</sup> Lord's Supper, and the <sup>c</sup> Breaking  
 of bread. And it beareth the name  
 of the Lord Jesus Christ, as being a  
 standing memorial of the <sup>d</sup> Sacrifice  
 of himself once offered: and so is to  
 continue in his Church, until his se-  
 cond <sup>e</sup> coming, at the end of the world.

e 1 Cor. 11.  
 26.

Bread and Wine &c. ] Christ was  
 pleased to set forth our most intimate  
 communion with him, by <sup>f</sup> receiving  
 and <sup>g</sup> feeding upon food, by which  
 our <sup>h</sup> life is maintained.

f Jo. 1. 12.  
 g Jo. 6. 53,  
 h verse 57.  
 i Lev. 26. 26.

Bread is a sort of necessary food, of  
 most common, dayly and wholesome  
 use: and <sup>k</sup> Wine is a liquor, which  
 serveth not onely to quench thirst,  
 but also to relieve bodily infirmities.  
 So that <sup>l</sup> Bread and Wine, being most  
 excellent in their kind, do fitly set  
 forth that <sup>m</sup> perfect spiritual nou-  
 rishment,

k 1 Tim. 5.  
 23.  
 l Psal. 104. 15.  
 m Jo. 6. 57.

rishment, which is to be found in Christ.

**The Body and Blood of Christ &c.]**

The <sup>n</sup> Bread broken, signifyeth the <sup>n</sup> 1 Cor. 11.

<sup>o</sup> Body of Christ broken for us: and <sup>23,</sup>

the <sup>p</sup> Wine poured out, signifyeth <sup>o</sup> verse 24.

the <sup>q</sup> Blood of Christ shed for us. <sup>p</sup> Mat 26. 27,

<sup>q</sup> verse 28.

The Bread and Wine administered, signifye and seale the giving of <sup>r</sup> Jo. 6. 51. Christ, with all the Benefits of his

<sup>s</sup> Death to the true <sup>t</sup> believer. <sup>f</sup> 1 Cor. 11.

The Body and Blood of Christ are <sup>26.</sup>

<sup>u</sup> really received into the <sup>w</sup> heart of <sup>t</sup> Jo. 6. 35.

the worthy Communicant, by the <sup>u</sup> Jo. 6. 55,

grace of <sup>x</sup> Faith. <sup>w</sup> verse 56.

<sup>x</sup> Jo. 1. 12.

**The strengthening and refreshing of our Souls &c.]**

As the Soul, or inward man, to be here fed, is a <sup>y</sup> Spi- <sup>y</sup> Prov. 18.

rit: so the Body and Blood of Christ <sup>14.</sup>

is <sup>z</sup> spiritual food, and is to be receiv- <sup>z</sup> Jo. 5. 63.

ed after a <sup>a</sup> spiritual manner. <sup>a</sup> verse 64.

<sup>b</sup> Bread and Wine at the Lord's <sup>b</sup> Mat. 26. 25,

Table are not changed in nature, but <sup>29.</sup>

in use; as being outward Signs or-

dained, according to the nature of

Sacraments, to <sup>c</sup> signify something <sup>c</sup> 1 Cor. 11.

which is inward and spiritual. <sup>25.</sup>

**To examine themselves &c.]**

To the worthy receiving of this holy <sup>d</sup> 1 Cor. 11.

Sacrament, is required <sup>d</sup> Self-exami- <sup>28,</sup>

nation,

verse 29.

nation; which supposeth a competency of Knowledge in the communicant.

We must examine our selves concerning these particulars:

f 1 Cor. II.  
31.

1. The sincerity of our Repentance for sins past.

g Isa. I. 17, 18.

2. Our purpose of Reformation for the time to come.

h Jo. 7. 37,  
38.

3. The exercise of true Faith, in thirsting after Christ.

i Acts 2. 46,

4. Our Thankfulness to God for the benefits here received from him.

k 1 Cor. II.  
33.

5. Our Charity to men, in freely giving to, and forgiving them; as

l Mat. 10. 8.

God doth here deal graciously with us.




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The END.

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*The Price slicht, two pence.*



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